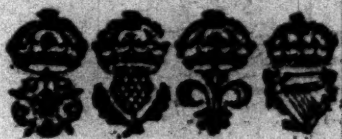


286

OBSERVATIONS
V P O N

Religio Medici.

Occasionally Written
By Sir *Kenelme Digby*, Knight



L O N D O N,
Printed by R. C. for Lawrence Chap-
man, and Daniel Frere,
1643.

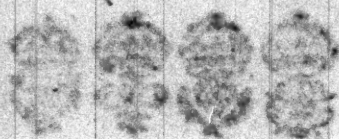
OBSERVATIONS

UPON

Religion & Morals

Occasionally Written

By Sir Kenneth Dighton, Knight



LONDON

Printed by R. C. for J. Johnson

and Daniel Ford

1844



OBSERVATIONS

VPON

Religio Medici.

To the Right Honourable
Edward Earle of Dorset, Ba-
ron of Buckhurst, &c.

My Lord,

HReceived yesternight,
your Lordships of
the 19 current, wher-
in you are pleased to oblige
me, not onely by extreame
gallant expreffions of favour

A 3

and

and kindnesse : but likewise by taking so farre into your care the expending of my time during the tediousnesse of my restraint, as to recommend to my reading a *Booke*, that had received the honour and safeguard of your approbation, for both which I most humbly thanke your Lordship. And since I cannot, in the way of gratefulnesse expresse unto your Lordship as I would those hearty sentiments I have of your goodnesse to me ; I will at the least endeavour, in the way of *Duty* and observance, to let you see how the little needle of my Soule is throughly touched at
the

the great loadstone of yours,
and followeth sudainely and
strongly which way soever
you becken it. In this occasi-
on, the magnetike motion,
was impatience to have the
Booke in my hands that your
Lordship gave so advantage-
ous a character of; whereup-
on I sent presently (as late as
it was) to *Pauls Churchyard*,
for this favourite of yours,
Religio Medici: which after a
while found me in a conditi-
on fit to receive a Blessing by a
visit from any of such Master-
peeces as you looke upon
with gracious eyes; For I was
newly gotten into my Bed.
This good natur'd creature I

could easily perswade to bee my Bedfellow, and to wake with mee as long as I had any edge to entertaine my selfe with the delights I sucked from so noble a conversation. And truely (my Lord) I closed not my eyes till I had enriched my selfe with, (or at least exactly surveyed) all the treasures that are lapped up in the folds of those few sheets. To returne onely a generall commendations of this curious peece, or at large to admire the authors Spirit and smartnes, were too perfunctory an accompt, and too flight a one, to so discerning and steddy an eye as yours, after so particular

lar and encharged a summons to read heedfully this discourse. I will therefore presume to blot a sheete or two of paper with my reflections upon sundry passages through the whole context of it, as they shall occur to my remembrance. Which now your Lordship knoweth this packet is not so happy as to carry with it any other expression of my obsequiousness to you; It will bee but reasonable, you should even here, give over your further trouble of reading, what my respect ingageth mee to the writing of.

Whose first steppe is ingenuity

nuity and a well natur'd evenness of *Judgement*, shall be sure of applause and faire hopes in all men for the rest of his *Journey* : And indeed (my Lord) me thinketh this Gentleman setteth out excellently poised with that happy temper ; and sheweth a great deale of *Judicious* piety in making a right use of the blind zeale that *Bigots* loose themselves in. Yet I cannot satisfie my doubts thoroughly, how hee maketh good his professing to follow the great wheele of the Church in matters of *Divinity* : which surely is the solid Basis of true *Religion* : for so doe so, without jar-
ring

ring against the conduct of that first mover by Eccentricall and irregular motions, obligeeth one to yeeld a very dutifull obedience to the determinations of it without arrogating to ones selfe a controlling ability in liking or misliking the faith, doctrine and constitutions of that Church which one looketh upon as their North starre: *Whereas if I* mistake not, this author approveth the Church of *England* not absolutely, but comparatively with other reformed Churches.

My next reflection is concerning what he hath sprinkled (most wittily) in severall places,

places, concerning the nature and immortality of a humane soule, and the condition and state it is in, after the dissolution of the body. And here give me leave to observe what our Countryman *Roger Bacon* did long agoe; That those students who busie themselves much with such notions, as reside wholly to the fantasie, do hardly ever become idoneous for abstracted metaphysicall speculations; the one having bulky foundatiō of matter, or of the accidents of it, to settle upon, (at the least, with one foote :) The other flying continually, even to a lessening pitch, in the Subtile ayre; And
accor-

dingly it hath beene generally noted, that the exactest Mathematicians, who converse altogether with lines, figures, and other differences of quantity; have seldome proved eminent in Metaphysicks or speculative Divinity. Nor againe the professors of these sciences, in the others arts. Much lesse can it be expected that an excellent Physitian whose fancy is always fraught with the materiall drugs that hee prescribeth his *Apothecary* to compound his Medicines of; and whose hands are inured to the cutting up, & eies to the inspection of anatomised bodies; should easily, and with suc-

success, flye his thoughts at
so towring a *Game*, as a pure in-
tellect, a Separated and unbo-
dyed Soule; surely this acute
Authors sharpe wit, had hee or-
derly applyed his studies that
way, would have beene able
to satisfie himselfe with lesse
labour, and others with more
plenitude, then it hath beene
the lot of so dull a braine as
mine, concerning the immor-
tality of the Soule: And yet I
assure you (my Lord) the little
Philosophy that is allowed mee
for my share, demonstrateth
this proposition to mee, as
well as faith delivereth it,
which our *Physician* will not
admit in his.

To

To make good this assertion here, were very unreasonable, since that to doe it exactly, (and without exactnesse, it were no demonstration) requireth a totall Survey of the whole science of *Bodies*, and of all the operations that wee are conversant with, of a rati-
onall creature; which I having done, with all the succinctnes I have beene able to explicate so knotty a Subject with, hath taken mee up in the first draught neere two hundred sheets of paper. I shall therefore take leave of this point with onely this note, that I take the immortality of the *Soule* (under his favour) to bee
of

of that nature, that to them
onely that are not versed in
the wayes of proving it by rea-
son, it is an article of faith; to
others, it is an evident con-
clusion of demonstrative Sci-
ence.

And with a like short note
I shall observe how if hee had
traced the nature of the Soule
from its first principles, hee
could not have suspected it
should sleepe in the grave till
the *Resurrection* of the body.
Nor would hee have permit-
ted his compassionate na-
ture to imagine it belonged to
Gods mercy (as the *Chilists*
did) to change its condition
in those that are damned, from
paine

paine to happines. For where
God should have done that,
heemust have made that an-
guished Soule another crea-
ture then what it was, (as to
make fire cease from being
hot, requireth to have it be-
come another thing then the
Element of fire;) since, that to
be in such a condition as ma-
keth us understand damned
Soules miserable, is a necessary
effect of the temper it is in,
when it goeth out of the *Body*,
and must necessarily (out of
its owne nature) remaine in,
unvariably for all eternity;
Though, for the conceptions
of the vulgar part of mankind,
(who are not capable of such

abstruse notions) it be stiled
(and truly too) the sentence
and punishment of a severe
Judge.

I am extreamely pleased
with him, when he saith there
are not impossibilities enough
in *Religion* for an active faith:
And no whit lesse, when in
Philosophy hee will not bee sa-
tisfied with such naked termes
as in *Schools* use to be obtruded
upon easie mindes, when the
Masters fingers are not strong
enough to untie the knots pro-
posed unto them. I confesse,
when I enquire what light (to
use our Authors example) is,
I should bee as well contented
with his Silence, as with his
telling

telling mee it is *Actus perspicui*; unlesse hee explicate clearely to me what those words mean, which I finde very few goe about to do. Such meate they swallow whole, and eject it as entire. But were such things, scientifically, and methodically declared, they would bee of extreame satisfaction, and delight. And that worke taketh up the greatest part of my formerly mentioned treatise. For I endeavour to shew by a continued progresse, and not by Leapes, all the motions of nature; & unto them to fit intelligibly the termes used by her best Secretaries: whereby all wilde fantasticke qualities and

moods (introduced for re-
fuges of ignorance) are bani-
shed from my commerce.

In the next place (my Lord)
I shall suspect that our author
hath not penetrated into the
bottom of those conceptions
that deepe Schollers have
taught us of *Eternity*. Methink-
eth hee taketh it for an infinite
extension of time, and a never
ending revolution of continu-
all succession: which is no
more like *Eternity*, then a
grosse body is like to a pure
Spirit. Nay, such an infinity of
revolutions, is demonstrable
to bee a contradiction and
impossible. In the state of e-
ternity there is no succession,

no

re- no change, no variety. Soules
ni- or *Angells*, in that condition,
doe not so much as change a
d) thought. All things, notions,
or and actions, that every were,
ne are, or shal bee in any creature,
ns are actually present to such an
ve intellect. And this (my Lord)
k- I aver, not as deriving it from
te *Theologie*, and having recourse
er to beatifike vision to make
u- good my tenet, (for so, onely
o glorified creatures should en-
a joy such immense know-
e ledge) but out of the princi-
f ples of Nature and *Reason*, and
e from thence shal demonstrate
H it to belong to the lowest
- Soule of the ignorantest
, wretch whiles hee lived in

this world, since damned in Hell. A bold undertaking you will say; But I confidently engage my selfe to it. Vpon this occasion occurreth also a great deale to bee laid of the nature of *Predestination* (which by the short touches our Author giveth of it, I doubt hee quite mistakes) and how it is an unalterable *Series* and chaine of causes, producing infallible (and in respect of them, necessary) effects: But that is too large a *Theame* to unfold here; too vast an *Ocean* to describe, in the scant Map of a Letter. And therefore I will refer that to a fitter opportunity, fearing I have already too much trespassed

passed upon your Lordships patience; but that indeed I hope you have not had enough to read thus far.

I am sure (my Lord) that you (who never forgot any thing, which deserved a roome in your memory) doe remember how wee are told, that *Abyssus abyssum invocat*: So here our Author, from the abyss of *Predestination*, falleth into that of the *Trinity* of Persons consistent with the indivisibility of the divine nature: And out of that (if I be not exceedingly deceived) into a third, of mistaking, when he goeth about to illustrate this admirable mystery by a wild discourse

of a *Trinity* in our *Soules*. The dint of wit is not forcible enough to dissect such tough matter; wherein al the obscure glimmering wee gaine of that inaccessible light, commeth to us cloathed in the darke weeds of negations, and therefore little can wee hope to meete with any positive examples to parallel it withall.

I doubt, hee also mistaketh, and imposeth upon the severer *Schooles*, when he intimateth that they gainesay this visible worlds being but a picture or shadow of the invisible & intellectual: which manner of *Philosophising*, hee attributeth to *Hermes Trismegistus*; but

he but is every where to be
e- met with in *Plato* ; and is
gh raised since to a greater height
re in the Christian Schooles.

at But I am sure hee learned in
th no good Schoole, nor sucked
ke from any good *Philosophy* to
e- give an actuall subsistence and
to being to first matter without
x- a forme. Hee that will allow
h, that a *Reall* existence in nature
e- is as superficially tinged in
a- *Metaphysicks*, as an other would
vi- bee in *Mathematicks* that
oi- should allow the like to a
fi- point, a line, or a superficies
n- in *Figures*. These, in their
ri- strict Notions, are but negati-
s ; ons of further extension, or
ut but exact terminations of that
quan-

quantity which falleth under the consideration of the understanding; in the present purpose; no reall entities in themselves: so likewise, the notions of matter, forme, act, power, existence, and the like, that are with truth considered by the understanding, and have there each of them a distinct entity, are never the lesse, no where by themselves in nature. They are termes which wee must use in the negotiations of our thoughts, if wee will discourse consequently, and conclude knowingly. But then againe wee must bee very wary of attributing to things in their owne natures,

natures, such entities as wee create in our understandings, when wee make pictures of them there; for there every different consideration arising out of the different impression, which the same thing maketh upon us, hath a distinct being by it self. *Whereas* in the thing, there is but one single *unity*, that sheweth (as it were in a glasse, at severall positions) those various faces in our understanding. In a word; all these words are but artificiall termes, not reall things: And the not right understanding them, is the dangerousst rocke that *Schoolers* suffer shipwracke against,

I goe on with our *Phisicians* contemplations. Vpon every occasion, hee sheweth strong parts and a vigorous brayne. His wishes and aymes, and what he pointeth at, speake him owner of a noble & a generous heart. He hath reason to wish that *Aristotle* had been as accurate in examining the causes, nature and affections of the great *Vniuerse* hee busied himselfe about, as his *Patriarke Galen* hath, beene in the like considerations upon his little *World*, mans body, in that admirable worke of his *de usu partium*. But no great humane thing, was ever borne and perfected at once, It may satisfie

He us, if one in our age, buildeth that magnifike structure upon the others foundations; and especially, if where hee findeth any of them unsound, he eradicateth those, and fixeth new unquestionable ones in their roome: but so, as they still, in grosse, keep a proportion, and beare a *Harmony* with the others great worke: This, hath now, (even now) our learned Country-man done, The knowing Master *White*, (whose name, I believe your Lordship hath met withall) in his excellent booke, *De Mundo*, newly printed at *Paris*, where he now resideth, and is admired by the world of Letterd

terd men there, as the *Prodigie* of these latter times. Indeed his three Dialogues upon that Subject, (if I am able to judge any thing) are full of the profoundest learning I ever yet met withall. And I beleeve; who hath well read and digested them, will perswade himselfe there is no truth so abstruse, nor hitherto conceived out of our reach, but mans wit may raise engines to scale and conquer. I assure my selfe, when our author hath studied him thoroughly, hee will not lament so loude for *Aristotles* mutilated and defective *Philosophy*; as in *Boccalini*, *Cesar Caporali* doth for the losse of *Livies*

vies shipwrecked *Deiads*.

That *Logicke* which hee quarrelleth at for calling a *Toade*, or a *Serpent* ugly, will in the end agree with his, for no body ever tooke them to be so, in respect of the *Vniverse* (in which regard, he defendeth their regularity, and Symmetry) but onely as they have relation to us.

But I cannot so easily agree with him when he affirmeth that *Devills*, or other Spirits in the *Intellectuall* world have no exact *Ephemerides* wherein they may reade before-hand the stories of fortuite accidents: for I beleeve that all causes are so immediately

chay-

chayned to their effects, as if a perfect knowing nature get hold but of one linke, it will drive the entire *Series* or pedigree of the whole to each utmost end; (as I thinke I have proved in my forenamed treatise) so that in truth, there is no fortuitnesse or contingency of things, in respect of themselves, but onely in respect of us, that are ignorant of their certaine, and necessary causes.

Now a like *Series* or chaine, and complexe of all outward circumstances (whose highest Linke, *Poets* say prettily, is fastned to *Jupiters* chayre, and the lowest is riveted to every individu-

dividuall on earth) steered and levelled by *God Almighty*, at the first setting out of the first Mover; I conceive, to bee that divine *Providence* and mercy, which (to use our Authors owne example) giveth a thriving *Genius* to the *Hollanders*; and the like: And not any secret, invisible, mysticall blessing, that falleth not under the search or cognizance of a prudent indagation.

I must needs approve our authors æquanimity, and I may as justly say his magnanimity, in being contented so cheerfully (as he saith) to shake hands with the fading *Goods* of *Fortune*; and bee deprived of

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the

the joyes of her most precious blessings; so that hee may in recompence, possesse in ample measure the true ones of the mind, like *Epictetus*, that great Master of morall wisdom and piety, who taxeth them of high injustice that repine at Gods distribution of his blessings, when he putteth not into their share of goods, such things as they use no industry or meanes to purchase. For why should that man who above all things esteemeth his owne freedome; and who to enjoy that sequestereth himself from commerce with the vulgar of mankind; take it ill of his *Starres*, if such
pre-

preferments, honors, & applauses meet not him, as are painfully gained after long & tedious services of *Princes*, & brittle dependances of humorous favourites, & supple compliances with all sorts of natures? As for what he saith of *Astrologie*, I do not conceive that wise men reject it so much for being repugnant to Divinity (which he reconcileth well enough) as for having no solid rules, or ground in nature. To rely too far upon that vaine art, I judge to bee rather folly then impiety. Vnlesse in our censure, we looke to the first *Origine* of it, which savoureth of the Idolatry of those *Heathens* that worship:

C 2

ship.

shipping the *Stars* and heavenly bodies for *Deities*, did in a superstitious devotion, attribute unto them the causality of all effects beneath them. And for ought I know, the believe of solid *Orbes* in the heavens, and their regularly-irregular motions, sprung from the same root.) And a like inanity, I should suspect in *Chiromancy* as well as *Astrologie*, (especially, in particular contingent effects) however our *Author*, and no lesse a man then *Aristotle*, seeme to attribute somewhat more to that conjecturall art of *Lynes*.

I should much doubt (though our Author sheweth him-

himselfe of another minde) that *Bernardinus Ochinus* grew at the last to bee a meere *Atheist*: when after having beene first the institutor and *Patriarch* of the *Capucine* order (so violent was his zeale then, as no former religious institution, though never so rigorous, was strict enough for him) hee from thence fell to bee first an *Hereticke*, then a *Jew*; and after a while became a *Turke*, and at the last wrote a furious *Invective* against those whom hee called the three *Grand-Impostors* of the *World*; among whom hee ranked our *Saviour Christ*, aswell as *Moses* and *Mahomet*.

This story
I have but
upon relation;
yet of a very
good hand.

I doubt hee mistaketh in his *Chronologie*, or the printer in the name, when hee maketh *Ptolomy* condemne the *Alchoran*.

Hee needeth not be so scrupulous, as hee seemeth to bee in averring downe rightly, that God cannot doe contradictory things, (though peradventure it is not amisse to sweeten the manner of the expression, and the sound of the words) for who understandeth the nature of contradiction, will find *Non Entity* in one of the termes, which of God, were impiety not to deny peremptorily; for hee being in his proper nature *Self-Entity*,

tity, all being must immediately flow from him, and all not-being be totally excluded from that efflux. Now for the recalling of Time past, which the *Angels* posed *Esdra*s withall; there is no contradiction in that; as is evident to them that know the essence of time (for it is but putting againe, all things, that had motion, into the same state they were in, at that moment unto which time was to be reduced backe and from thence, letting it travell on againe, by the same motions, and upon the same wheelles, it rolled upon before.) And therefore God could doe this admirable

worke, though neither *Esdra*s, nor all the power of creatures together could doe it: And consequently it cannot in this Question bee said, that he pos- sed mortality with what him- selfe was not able to per- forme.

I acknowledge ingenuously our *Physicians* experience hath the advantage of my *Phi- losophy*, in knowing there are witches. Yet I am sure, I have no temptation to doubt of the *Deity*; nor have any unsa- tisfaction in believing there are *Spirits*. I doe not see such a necessary conjunction be- tweene them, as that the sup- position of the one, must
needs

needs inferre the other. Neither do I deny there are witches. I onely reserve my assent, till I meete with stronger motives to carry it. And I confesse I doubt asmuch of the efficacy of those magicall rules he speaketh of, as also of the finding out of mysteries by the courteous *Revelation of Spirits*.

I doubt, his discourse of an vniversall *Spirit*, is but a wilde fanfie: And that in the marshalling of it, hee mistaketh the *Hermeticall Philosophers*. And surely, it is a weake argument, from a common nature that subsisteth onely in our understanding, (out of which it hath no being at all) to inferre,
by

by parity, an actuall subsistence of the like, in realty of nature. (of which kind of miscarriage in mens discoursings, I have spoken before) And upon this occasion, I doe not see how seasonably he falleth, of a suddaine, from naturall speculations to a morall contemplation of Gods Spirit working in us. In which also I would inquire (especially upon his suddaine poetickall rapture) whether the solidity of the Judgement bee not outweighed by the ayriennesse of the fancy. Assuredly one cannot erre in taking this *Author* for a very fine ingenious Gentleman: but for how deepe a Scholler, I leave unto them

them to judge, that are abler
then I am.

If he had applyed himselfe
with earnest study, and upon
right grounds, to search out
the nature of pure intellects : I
doubt not but his great parts
would have argued more effi-
cacionfly, then he doth against
those that between men and
Angells put onely *Porphyries*
difference of *Mortality* and im-
mortality. And hee would
have dived further into the te-
nor of their intellectuall ope-
rations; in which there is no
succession; nor ratiocinative
discourse; for in the very first
instant of their creation, they
actually knew all that they
were

were capable of knowing; and they are acquainted even with all free thoughts, past, present, and to come; for they see them in their causes, and they see them altogether at one instant: as I have in my fore-mentioned treatise proved at *large*: and I thinke I have already touched thus much once before in this *Letter*.

I am tempted here to say a great deale concerning *Light*, by his taking it to bee a bare quality. For in *Physicks* no speculation is more usefull, or reacheth further. But to set downe such *Phænomena's* of it as I have observed, and from whence I evidently collect the
na-

nature of it; were too large a *Theame* for this place; when your Lordshippe pleaseth I shall shew you another more orderly discourse upon that Subject; wherein I have sufficiently proved it to be a solid Substance and body.

In his proceeding to collect an intellectuall world; and in his discoursing upon the place, and habitation of *Angels*: As also in his consideration of the activity of glorified eyes, (which shal be in a state of rest, whereas motion, is required to seeing) And in his subtil speculation upon two bodies placed in the vacuity beyond the utmost all-enclosing super-

perficies of Heaven (which implyeth a contradiction in nature) me thinkes I heare *Apelles* crying out, *Ne sutor ultra Crepidam*: or rather it putteth me in minde of one of the titles in *Pantagruels Library*, (which he expresseth himsef conuersant in) namely, *Questio subtilissima, Utrum Chimæra in vacuo bombinans possit comedere Secundas intentiones*. With which short note I will leave these considerations; in which (if time and other circumstances allowed it) matter would spring up of excellent Learning.

When our author shall have read Master *Whites Dialogues* of

of the world, hee will no longer bee of the opinion, that the unity of the world is a conclusion of Faith: For it is there demonstrated by Reason.

Here the thread of the discourse inviteth mee to say a great deale of the production, or creation of Mans Soule. But it is too tedious and too knotty a peece for a Letter. Now it shall suffice to note, that it is not *Ex traduce*, and yet hath a strange kind of neere dependance of the body; which is, as it were, Gods instrument to create it by. This, thus said, or rather tumbled out, may seeme harsh;
But

But had your Lordship leisure to peruse what I have written at full upon this point, I doubt not but it would appeare plausible enough to you.

I cannot agree with him when hee seemeth to impute inconvenience to long life; & that length of time doth rather impaire, then improve us: For surely if wee will follow the course of nature, and of reason, it is a mighty great blessing, were it but in this regard, that it giveth time leave to vent & boyle away the unquietnesses and turbulencies that follow our passions; and to weane our selves gently from carnall affections, and

at

at the last to drop with ease and willingnesse, like ripe fruit from the *Tree*; as I remember *Plotinus* finely discourseth in one of his *Enneads*. For when before the season, it is plucked off with violent hands, or shaken downe by rude and boysterous windes, it carrieth along with it an indigested raw tast of the wood, and hath an unpleasant aigrenesse in its juyce, that maketh it unfit for use, till long time have mellowed it: And peradventure it may be so backward, as instead of ripening, it may grow rotten in the very *Center*. In like manner, Soules that goe out of their bodies with affections

ctions to those objects they leave behinde them, (which usually is as long as they can relish them) doe retaine still even in their separation, a by-as, and a languishing towards them: which is the *Reason* why such terrene Soules appeare oftenest in Coemeteries and Charnell houses; (and not, that morall one which our Author giveth :) for life which is union with the body, being that which carnal Soules have straightest affections to, and that they are loathest to be separated from; their unquiet *Spirit*, which can never (naturally) loose the impressions it had wrought in it at the time
of

of its driving out, lingreth perpetually after that deare confort of his. The impossibility cannot cure them of their impotent desires ; They would faine be alive againe,

— *Iterumque ad tarda reverti
Corpora. Quæ lucis miseris tam di-
ra cupido ?*

And to this cause peradventure may bee reduced the strange effect which is frequently seen in *England*, when at the approach of the *Murderer*, the flaine body suddainely bleedeth afresh: For certainly the Soules of them that are treacherously murdered

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by

by surprise, use to leave their Bodies with extreame unwillingnesse, and with vehement indignation against them that force them to so unprovided & abhorred a passage. That Soule then to wreak its evill tallent against the hated Murderer, and to draw a just and desired revenge upon his head; would doe all it can to manifest the author of the fact. To speake, it cannot; for in it selfe, it wanteth *Organs* of voyce, and those it is parted from, are now growne too heavy, and are too benumbed for it, to give motion unto. Yet some change it desireth to make in the body which it
hath

hath so vehement inclinations to, & therefore is the aptest for it to worke upon. It must then endeavour to cause a motion in the subtilest & most fluid parts (and consequently, the most moveable ones) of it. This can be nothing but the Blood; which then being violently moved, must needs gush out at those places where it findeth issues.

Our author cannot beleieve that the world will perish upon the ruines of its own principles: But Master *White* hath demonstrated the end of it upon naturall Reason. And though the precise time for that generall destruction bee

inscrutable ; yet he learnedly sheweth an ingenious rule whereby to measure in some sort the duration of it, without being branded (as our author threatneth) with convincible and *Statute* madnesse, or with impiety. And whereas hee will have the worke of this last great day (the summer up of all past dayes) to imply annihilation and thereupon interesteth God onely in it: I must beg leave to contradict him namely in this point, and to affirme that the letting loose then of the activest Element to destroy this face of the World, will but beget a change in it, and that no annihilation
can

can proceed from God Almighty: for his essence being (as I said before) self-existence, it is more impossible that Not-being should flow from him, then that cold should flow immediately from fire, or darkenesse from the actuall presence of light.

I must needs acknowledge that where he ballanceth life and death against one another and considereth 'that the latter is to bee a kind of nothing for a moment, to become a pure *Spirit* within one instant, and what followeth of this strong thought; is extreame handsomely said, and argueth very gallant, and generous re-

solutions in him.

To exemplifie the immortality of the Soule, hee needeth not have recourse to the *Philosophers* stone. His owne store furnisheth him with a most pregnant one of reviving a plant (the same numericall plant) out of his owne ashes. But under his favour, I beleeve his experiment will faile, if under the notion of the same, hee comprehendeth all the Accidents that first accompanied that plant; for since in the ashes there remaineth onely the fixed Salt, I am very confident that all the colour, and much of the odor and Taste of it, is flowne away with the Volatile salt. What

What should I say of his making so particular a narration of personall things, and private thoughts of his owne; the knowledge whereof cannot much conduce to any mans betterment? (which I make account is the chiefe end of his writing this discourse) As where he speaketh of the soundnesse of his body, of the course of his dyet, of the coolnesse of his blood at the Summer Solstice of his age, of his neglect of an *Epitaph*: how long he hath lived or may live what *Popes*, *Emperours*, *Kings*, *Grand-Seigniors*, he hath beene contemporary unto, and the like: would it not be thought
that

that hee hath a speciall good opinion of himselfe, (and indeed hee hath reason) when he maketh such great *Princes* the Land-markes in the *Chronology* of himselfe? Surely if hee were to write by retaile the particulars of his owne Story and life, it would bee a notable *Romanze*, since he telleth us in one totall summe, it is a continued miracle of thirty yeares. Though he creepeth gently upon us at the first, yet he groweth a *Gyant*, an *Atlas* (to use his owne expression) at the last. But I will not censure him as hee that made notes upon *Balsacs* letters, and was angry with him for vexing

vexing his readers with stories of his *Cholikes*, and voyding of gravell. I leave this kind of his expressions, without looking further into them.

In the next place (my Lord) I shall take occasion from our authors setting so maine a difference betweene morall honesty and vertue, or being vertuous, (to use his owne phrase) iout of an inbred loyalty to vertue; and on the other side, being vertuous for a rewards sake; To discourse a little concerning *Vertue* in this life, and the effects of it afterwards. Truely (my Lord) however he seemeth to prefer this latter, I cannot but value
the

the other much before it, if we regard the noblenesse, and heroikenesse of the nature and mind from whence they both proceed: And if wee consider the Iourneyes end, to whicheach of them carrieth us, I am confident the first yeeldeth nothing to the second, but indeed both meete in the period of Beatitude. To cleare this point (which is very well worth the wisest mans seriousst thoughts) we must consider, what it is that bringeth us to this excellent State, to be happy in the other world of eternity and immutability. It is agreed on all hands to bee Gods grace and favour to us:

But

But all doe not agree by what steps his grace produceth this effect. Herein I shall not trouble your Lordshippe with a long discourse, how that grace worketh in us, (which yet I will in a word touch anon, that you may conceive what I understand grace to bee) but will suppose it to have wrought its effect in us in this life, and from thence examine what hinges they are that turn us over to *Beatitude* and *Glory* in the next. Some consider God as a Iudge, that rewardeth or punisheth men, according as they cooperated with or repugned to, the grace hee gave. That according as their actions

ons please or displease him, he is well affected towards them or angry with them; And accordingly maketh them, to the purpose, and very home, feel the effects of his kindnesse or indignation. Others that flye a higher pitch, and are so happy,

—*Ut rerum poterint cognoscere causas,*

doe conceive that Beatitude, and misery in the other life, are effects that necessarily and orderly flow out of the nature of those causes that be got them in this life, without engaging God Almighty to give a sentence, and act the
par

part of a Iudge, according to the state of our cause, as it shall appeare upon the accusations and pleadings at his great *Bar*. Much of which manner of expression, is metaphoricall, and rather adapted to containe vulgar mindes in their duties (that are awed with the thought of a severe Iudge, sifting every minute action of theirs) then such as we must conceive every circumstance to passe so in reality as the literal sound of the words seemes to inferre in ordinary construction: (and yet all that is true too, in its genuine sense) But (my Lord) these more penetrating men, and that I conceive
are

are vertuous upon higher and stronger motives (for they truly and solidly know why they are so) doe consider that what impressions are once made in the spirituall substance of a Soule, and what affections it hath once contracted, doe ever remaine in it till a contrary and diametrically contradicting judgement and affection, doe obliterate it, & expell it thence. This is the reason why *Contrition*, sorrow and hatred for past *Sins*, is encharged us. If then the Soule doe goe out of the body with impressions and affections to the objects, and pleasures of this life; it continually lingreth after

after them, and as *Virgill*
(learnedly as well as wittily)
saith,

— *Quæ gratia currûm,
Armorumque fuit vivis, quæ cu-
ra nitentes
Pascere equos, eadem sequitur tel-
lure repostos.*

But that being a State wherein
those objects neither are, nor
can be enjoyed, it must needs
follow that such a Soule must
bee in an exceeding anguish,
sorrow, & affliction, for being
deprived of them; & for want
of those it so much priset, it
will neglect all other content-
ments it might have, as not
having a relish or tast moul-

E

ded

ded and prepared to the favouring of them; but like feverish tongues, that when they are even scorched with heat, take no delight in the pleasingest liquors, but the sweetest drinks seeme bitter to them by reason of their overflowing Gall; Soe they even hate whatsoever Good is in their power, and thus pine away a long eterni y. In which the sharpenesse and activity of their paine, anguish, and sad condition, is to bee measured by the sensiblenesse of their natures: which being then purely spirituall, is in a manner infinitely more then any torment that in this life
can

can bee inflicted upon a dull
grosse body. To this add, the
vexation it must bee to them,
to see how inestimable and
infinite a good, they have lost;
and lost meerely by their own
fault; and for momentary tri-
fls, and childrens play; and
that it was so easie for them
to have gained it, had they re-
mained but in their right sen-
ses, and governed themselves
according to *Reason*. And
then judge in what a tortured
condition they must bee, of re-
morse and execrating them-
selves for their most resupine
and senselesse madnesse. But
if on the other side, a Soule be
released out of this *Prison* of

clay and flesh, with affections
setled upon intellectual goods
as *Truth, Knowledge*, and the
like; And that it be growne
to an irkesome dislike of the
flat pleasures of this world;
and looke upon carnall and
sensuall objects with a disdain-
full eye, as discerning the con-
temptible inanity in them,
that is set off onely by their
painted outside; and above all,
that it have a longing desire
to bee in the society of that
supereminent cause of causes,
in which they know are
heaped up the *Treasures* of all
beauty, *Knowledge, Truth, De-*
light, and good whatsoever;
and therefore are impatient at
the

the *Delay*, and reckon all their absence from him as a tedious banishment; and in that regard hate their life & body as cause of this divorce: such a Soule I say must necessarily, by reason of the Temper it is wrought into enjoy immediately at the instant of the bodies dissolution and its liberty, more contentment, more joy, more true happinesse, then it is possible for a heart of flesh to have scarce any scantling of, much lesse to comprehend.

For immense knowledge is naturall to it; as I have touched before. *Truth*, which is the adæquated and satisfying object of the understanding,

is there displayed in her owne Colours; or rather without any.

And that which is the *Crown* of all, and in respect of which all the rest is nothing; that infinite entity which above all things this soule thirsteth to bee united unto, can not for his owne goodnesse sake deny his embraces to so affectionate a *Creature*, and to such an enflamed love. If he should; then, were that Soule, for being the best, and for loving him most, condemned to be the unhappiest. For what joy could shee have in any thing, were she barred from what she so infinitely loveth?

But

But since the nature of superior and excellent things is to shower downe their propitious influences wheresoever there is a capacity of receiving them, and no obstacle to keep them out (like the Sun that illuminateth the whole ayre, if no cloud or solid opacous body intervene) it followeth clearly that this infinite Sun of Iustice, this immense Ocean of goodnesse, cannot chuse but environ with his beames, and replenish even beyond satietie with his delightfome waters, a soule so prepared and tempered to receive them.

Now (my Lord) to make use of this discourse and apply

it to what begot it; be pleased to determine which way will deliver us evenest and smoothest to this happie end of our Journey: To bee vertuous for hope of a reward, and through feare of punishment, or to be so, out of a naturall and inward affection to *vertue*, for *vertues* and *Reasons* sake? surely one in this latter condition, not onely doth those things which will bring him to *Beatitude*; but he is so secured in a manner under an Armour of *Prooffe*, that hee is almost invulnerable; hee can scarce miscarry, hee hath not so much as an inclination to worke contrarily, the alluring baites of
of

of this *World*, tempt him not; hee disliketh, hee hateth, even his necessary commerce with them whiles hee liveth. On the other side, the hireling that steereth his course onely by his reward and punishment, doth well I confesse; but he doth it with reluctance, hee carrieth the *Arke*, Gods Image, his Soule, safely home, it is true, but hee loweth pitifully after his calves that hee leaveth behind him among the *Philistians*. In a word he is *vertuous*, but if hee might safely, hee would doe vitious things. (And hence he the ground in nature, if so I may say, of our *Purgatory*) Meethinkes

thinkes two such mindes may not unfitly be compared to two Maides, whereof one hath a little sprinkling of the green sicknesse, and hath more mind to eat ashes, Chalke, or Leather, then meates of solid and good nourishment; but forbeareth them, knowing the languishing condition of Health it will bring her to: But the other having a ruddy, vigorous and perfect constitution, and enjoying a compleate entire eucrasie, delights in no food but of good nouriture, & loathes the others delights. Her health is discovered in her lookes, and shee is secure from any danger of that Malady, where-

as the other, for all her good dyet, beareth in her complexion some sickly testimony of her depraved appetite; and if she bee not very *Wary*, shee is in danger of a relapse.

It falleth fit in this place to examine our Authors apprehension of the end of such honest *Worthies* and *Philosophers* (as he calleth them) that dyed before *Christ* his incarnation, whether any of them could be saved or no. Truly (my *Lord*) I make no doubt at all, but if any followed in the whole *Tenor* of their lives, the dictamens of right *Reason*, but that their Journey was secure to *Heaven*. Out of the former discourse
appea

appeareth what temper of minde is necessary to get thither. And, that Reason would dictate such a temper to a perfectly judicious man (though but in the state of Nature) as the best and most rationall for him, I make no doubt at all. But it is most true; they are exceeding few, (if any) in whom Reason worketh clearly and is not overswayed by Passion and terrene affections; they are few that can discern what is reasonable to be done in every circumstance.

— *Pauci, quos æquus amavit
Jupiter, aut ardens evexit ad æthera
virtus;
Dis geniti, potuere;* —

And

And fewer, that knowing what is best, can win of themselves to doe accordingly; (*video meliora proboque, deteriora sequor*; being most mens cases) so that after all that can be expected at the hands of nature and reason in their best habit, since the lapse of them, wee may conclude, it would have beene a most difficult thing for any man, and a most impossible one for mankinde, to attaine unto *Beatitude*, if *Christ* had not come to teach, and by his example to shew us the way.

And this was the *Reason* of his incarnation, teaching life & death: for being God, wee could

could not doubt his veracity; when he told us newes of the other world; having all things in his power, and yet enjoying none of the delights of this life, no man should sticke at foregoing them, since his example sheweth all men that such a course is best; whereas few are capable of the Reason of it: And for his last act, dying in such an afflicted manner, he taught us how the securest way to step immediately into perfect happinesse, is to be crucified to all the desires, delights, and contentments of this World.

But to come backe to our Physician: Truly (my Lord) I must

must needs pay him as a due
the acknowledging his pious
discourses to bee excellent and
patheticall ones, containing
worthy motives, to encite one
to vertue and to deterre one
from vice: thereby to gaine
Heaven, and to avoid *Hell*. Af-
suredly he is owner of a solid
head and of a strong generous
heart. Where hee employeth
his thoughts upon such things
as resort to no higher, or more
abstruse *Principles* then such as
occurre in ordinary conversa-
tion with the world, or in the
common tracke of study and
learning, I know no man
would say better. But when
hee meeteth with such diffi-
culties

culties as his next concerning the *Resurrection* of the body, (wherein after deepe meditation, upon the most abstracted principles, and speculations of the *Metaphysikes*, one hath much adoe to solve the appearing contradictions in *Nature*) *There*, I doe not at all wonder hee should tread a little awry, and goe astray in the darke; for I conceive his course of life hath not permitted him to allow much time unto the unwinding of such entangled and abstracted subtilties. But if it had, I beleeve his naturall parts are such as he might have kept the chaire from most men I know: for even where hee
roveth

roveth widest, it is with so much wit and sharpenesse, as putteth me in mind of a great mans censure upon *Joseph Scaligers Cyclometrica* (a matter he was not well versed in) that hee had rather erre so ingeniously as he did, then hit upon *Truth* in that heavy manner as the *Jesuite*, his antagonist stuf-feth his *Bookes*. Most assuredly his wit and smartnesse in this discourse is of the finest *Standard*; and his insight into severer *Learning* will appeare as piercing unto such as use not strictly the touchstone and the *Test* to examine everypiece of the glittering coine hee payeth his reader with. But to

F

come

come to the *Resurrection*, Me-thinkes it is but a grosse conception to thinke that every *Atome* of the present individual matter of a body; every graine of *Ashes* of a burned *Cadaver*, scattered by the wind throughout the world, and after numerous variations changed peradventure into the body of another man; should at the sounding of the last *Trumpet* be raked together againe from all the corners of the earth, and be made up anew into the same *Body* it was before of the first man. Yet if we will be *Christians*, and rely upon Gods promises, wee must beleeve that we shall rise
againc

againē with the same Body,
that walked about, did eate,
drinke, and live here on earth;
and that we shall see our Savi-
our and Redeemer with the
same, the very same, eyes,
wherewith we now look up-
on the fading *Glories* of this
contemptible world.

How shall these seeming
contrarieties bee reconciled?
if the latter be true why should
not the former be admitted?
To explicate this riddle the
better, give me leave to aske
your Lordship if you now see
the *Cannons*, the *Ensignes*, the
~~armies~~ and other martiall pre-
parations at *Oxford*, with the
same eyes, wherewith many
F 2 yeares

yeares agoe you looked up.
on *Porphyries* and *Aristotles*
learned leases there? I doubt
not but you will answer mee,
Assuredly with the very same.
Is that noble and *Gracefull* per-
son of yours, that begetteth
both delight and *Reverence* in
every one that looketh upon
it? Is that body of yours, that
now is growne to such come-
ly and full dimensions, as *Na-
ture* can give her none more
advantagious, the same person,
the same body, which your
vertuous and excellent Mother
bore nine moneths in her chaste
and honoured wombe, and
that your Nurse gave sucke un-
to? most certainly it is the
same

same. And yet if you consider it well, it cannot bee doubted but that sublunary matter, being in a perpetuall flux, and in bodies which have internall principles of *Heate* and motion, much continually transpiring out to make roome for the supply of new aliment; at the length, in long processe of time, all is so changed, As that *Ship* at *Athens* may as well bee called the same ship that was there two hundred yeares before, and whereof (by reason of the continuall reparations) not one foote of the *Tymber* is remaining in her that builded her at the first; As this *Body* now, can be called the

F 3

same

same it was, forty yeares agoe
unlesse some higher considera-
tion keepe up the *I*dentit^y of
it. Now what that is, Let
us examine, and whether or
no, it will reach to our diffi-
culty of the *R*esurrection. Let us
confider then how that which
giveth the numerical individu-
ation to a *B*ody, is the substan-
tiall forme. As long as that re-
maineth the same, though the
matter be in a continuall fluxe
and motion, yet the thing is
still the same. *T*here is not one
droppe of the same water in
the *T*hames that ranne downe
by *W*hitehall yesternight, yet
no man will deny, but that it
is the same *R*iver that was in
Queene

Queene *Elizabeths* time, as long as it is supplied from the same Common Stocke, the Sea. Though this example reacheth not home, it illustrateth the thing. If then the forme remaine absolutely the same after separation from the matter, that it was in the matter, (which can happen onely to formes, that subsist by themselves; as humane *Soules*) it followeth then, that whensoever it is united to matter againe, (all matter comming out of the same common Magazine) it maketh againe the same man, with the same eyes, and all the same limbes that were for-

merly. Nay, hee is composed of the same Individuall matter: for it hath the same distinguisher and individuator; to wit, the same forme, or *Soule*. Matter considered singly by it selfe, hath no distinction: All matter is in it selfe the same; we must fanſie it, as we doe the indigested *Chaos*; It is an uniformly wild *Ocean*. Particularize a few drops of the *Sea*, by filling a glasse full of them; then that glasse full is distinguished from all the rest of the watery *Bulke*: But returne backe those few drops to from whence they were taken, and the Glasse full that even now had an individuation

tion by it selfe, loseth that,
and groweth one and the
same with the other maine
stocke: Yet if you fill your
glasle againe, whersoever you
take it up, so it be of the same
uniforme *Bulke* of water you
had before, it is the same
Glasle-full of water that you
had. But as I said before,
this example fitteth entirely,
no more then the other did.
In such abstracted speculati-
ons, where we must consider
matter without forme (which
hath no actuall being) wee
must not expect adæquated
examples in nature. But e-
nough is said to make a spe-
culative man see, that if God
should

should joyne the Soule of a lately dead man (even whiles his dead corps should lie entire in his winding sheete here) unto a Body made of earth taken from some mountaine in *America*; it were most true and certaine that the body he should then live by, were the same Identically body he lived with before his *Death* and late *Resurrection*. It is evident that *samenesse*, *thisnesse*, and *thatnesse*, belongeth not to matter by it selfe, (For a generall indifferenc runneth through it all) but onely as it is distinguished and individuated by the *Forme*. Which, in our case, whensoever the
same

same Soule doth, it must be understood alwayes to be the same matter and body.

This point thus passed over ; I may piece to it what our *Author* saith of a *Magazine* of Subsistent formes residing first in the *Chaos*, & hereafter (when the world shall have beene destroyed by fire) in the generall heape of *Ashes* ; out of which Gods voyce did, & shall, draw them out & cloath them with matter. This language were handsome for a *Poet* or a *Rhetorician* to speake. But in a *Philosopher*, that should ratiocinate strictly and rigorously, I can not admit it, for certainly there are no subsistent forms
of

of *Corporeall* things : (excepting the Soule of man , which besides being an informing forme, hath another particular consideration belonging to it; too long to speake of here) But whensoever that compound is destroyed, the forme perisheth with the whole. And for the naturall production of *Corporeall* things I conceive it to be wrought out by the action and passion of the *Elements* among themselves; which introducing new tempers and dispositions, into the bodies where these conflicts passe; new formes succeed old ones, when the dispositions are raised

raised to such a height as can no longer consist with the preceding forme, and are in the immediate degree to fit the succeeding one, which they usher in. The mystery of all which I have at large unfolded in my above mentioned treatise, of the immortality of the *Soule*.

I shall say no more to the first part of our *Physicians* discourse, after I have observed how his consequence is no good one, where hee inferreth that if the *Devills* foreknew, who would bee damned or saved, it would save them the *Labor*, and end their worke of tempting mankinde
to

to mischief and evill. For whatsoever their morall designe, and successe bee in it, their nature impelleth them to be alwaies doing it. For on the one side, it is active in the highest degree (as being pure *Acts*, that is *Spirits*,) so on the other side, they are malignant in as great an excessse: By the one they must be alwayes working wheresoever they may worke, (like water in a vessell full of holes, that will run out of every one of them which is not stopped) By the other, their whole worke must be malicious and mischievous. Ioyning then both these qualities together, it is
evid

evident they will alwayes bee
tempting mankind, though
they know they shall be fru-
strate of their morall end.

But were it not time that
I made an end? Yes, it is more
then time. And therefore ha-
ving once passed the limit that
confined what was becoming,
the next step carryed mee into
the *Ocean of Error*; which be-
ing infinite, and therefore
more or lesse bearing no pro-
portion in it; I will proceed
a little further, to take a short
survey of his *Second* part; And
hope for as easie *Pardon* after
this addition to my suddaine
and indigested remarques, as if
I had closed them up now.

Me-

Methinkes, he beginneth with somewhat an affected discourse to prove his naturall inclination to *Charity* which *vertue* is the intended *Theame* of all the remainder of his discourse. And I doubt he mistaketh the lowest *Orbe* or *Lembe* of that high *Seraphicke* vertue, for the top and perfection of it; and maketh a kind of humane compassion to bee divine *Charity*. Hee will have it to bee a generall way of doing good: It is true, he addeth then, for Gods sake; But hee allayeth that againe, with saying hee will have that good done as by obedience, and to accomplish Gods will; and looketh

looketh at the effects it worketh upon our Soules but in a narrow compasse; like one in the vulgar throng, that considereth God as a Iudge, & as a rewarder or a punisher. Whereas, perfect *Charity*, is that vehement love of God for his own sake, for his goodnesse, for his beauty, for his excellency that carrieth all the motions of our Soule directly and violently to him; and maketh a man disdain, or rather hate all obstacles that may retard his journey to him. And that face of it that looketh toward mankind with who we live, & warmeth us to doe others good, is but like the overflowings of the

maine streame, that swelling
above its bankes runneth o-
ver in a multitude of little
Channels.

I am not satisfied, that in
the likenesse which he putteth
betweene God and Man, hee
maketh the difference be-
tweene them, to bee but such
as betweene two creatures
that resemble one another. For
betweene these, there is some
proportion; but between the
others, none at all. In the ex-
amining of which discourse,
wherein the Author observeth
that no two faces are ever seen
to be perfectly alike; Nay no
two Pictures of the same face,
were ever exactly made so, I
could

could take occasion to insert a subtile & delightfull demonstration of Mr. *Whites*, wherein he sheweth how it is impossible that two bodyes (for example, two *Boules*) should ever be made exactly like one another; Nay, not rigorously equall in any one accident, as namely in weight, but that still there will be some little difference, and inequality between them, (the *Reason* of which observation, our *Author* medleth not with) were it not that I have beene so long already, as digressions were now very unreasonable.

Shall I commend or censure our *Author* for beleeving so well

well of his acquired knowledg as to be dejected at the thought of not being able to leave it a Legacy among his friends? Or shall I examine whether it be not a high injury to wise and gallant *Princes*, who out of the generoulnesse and noblenesse of their *Nature* doe patronize arts and learned men, to impute their so doing to vanity of desiring praise, or to feare of reproach?

But let these passe: I will not ingage any that may befriend him, in a quarrell against him. But I may safely produce *Epictetus* to contradict him when he letteth his kindnesse engulfe him in deepe afflictions

afflictions for a friend : For hee will not allow his wife man to have an inward relenting, a troubled feeling, or compassion of anothers misfortunes. That disordereth the one, without any good to the other. Let him afford all the assistances and relievings in his power; but without intermingling himselfe in the others *Woe*. As *Angels* that doe us good, but have no passion for us. But this Gentlemans kindnesse goeth yet further: Hee compareth his love of a friend to his love of *God*; the union of friends Soules by affection, to the union of three persons in the *Trinity*;

and to the *Hypostaticall* union of two natures in one *Christ*, by the Words *Incarnation*. Most certainly hee expresseth himselfe to bee a right good natur'd man: But if Saint *Augustine* retracted so severely his patheticall expressions for the death of his friend, saying they favoured more of the *Rhetoricall* declamations of a young *Orator*, then of the grave confession of a devout *Christian*, (or somewhat to that purpose) what censure upon himselfe may wee expect of our *Physician*, if ever hee make any retraction of this discourse concerning his *Religion*?

It is no small misfortune to
him

him, that after so much time spent, and so many places visited in curious search by travelling after the acquisition of so many languages; after the wading so deepe in Sciences, as appeareth by the ample Inventory and particular hee maketh of himselfe: The result of all this, should bee to professe ingenuously he had studyed enough, onely to become a *Scepticke*: and that having runne through all sorts of *Learning*, hee could finde rest and satisfaction in none. This I confesse is the unlucky fate of those that light upon wrong *Principles*. But Master *White* teacheth us

how the *Theorems* and *de-*
monstrations of *Physickes*, may
be linked & chained together
as strongly & as continuedly as
they are in the *Mathematickes*, if
men would but apply them-
selves to a right method of
Study. And I doe not finde that
Salomon complained of igno-
rance in the height of know-
ledge; (as this *Gentleman* saith)
but onely, that after he hath
rather acknowledged himselfe
ignorant of nothing, but that
hee understood the natures of
all *Plants* from the *Cedar* to the
Hyssop, and was acquainted
with all the wayes, and pathes
of wisdom and knowledg;
hee exclaimeth that all this is
but

but *Toyle*, and vexation of *Spirit*: and therefore adviseth men to change humane Studies into divine contemplations and affections.

I cannot agree to his Resolution of shutting his *Bookes*, and giving over the search of knowledge, and resigning himselfe up to ignorance, upon the *Reason* that moveth him; as though it were extreame *vanity* to wast our dayes in the pursuite of that, which by attending but a little longer (till Death hath closed the eyes of our body, to open those of our *Soule*) wee shall gain with ease, wee shall enjoy by infusion, and is an accessary

ry of our Glorification. It is true, as soon as *Death* hath played the Midwife to our second birth, our Soule shall then see all truths, more freely then our corporal eyes at our first birth see all bodies and colours, by the naturall power of it (as I have touched already) and not onely upon the grounds our *Author* giveth. Yet farre be it from us to thinke that time lost which in the meane season we shall laboriously imploy to warme our selves with blowing a few little *Sparkes* of that glorious fire which we shall afterwards in one instant leape into the middle of, without danger of
Scorch-

Scorching. And that for two important *Reasons*; (besides severall others, too long to mention here) the one, for the great advantage wee have by learning in this life; the other, for the huge contentment that the acquisition of it here (which implyeth a strong affection to it) will be unto us in the next life. The want of knowledge in our first Mother (which exposed her to bee easily deceived by the *Serpents* cunning) was the roote of all our ensuing *Misery* and *Woe*. It is as true (which wee are taught by irrefragable authority) that *Omnis peccans ignorat*: And the well-head of all the

the Calamities and mischiefes
in the world, consisteth of the
trouble and bitter waters of
ignorance, folly and rashnesse;
to cure which, the onely reme-
dy and antidote, is the salt of
true *Learning*, the bitter *Wood*
of *Study*, painefull meditation,
and orderly consideration. I
doe not meane such *Study*, as
armeth wrangling *Champions*
for clamorous *Schooles*, where
the ability of Subtile disputing
to and fro, is more prized
then the retring of truth;
But such as filleth the mind
with solid and usefull notions,
and doth not endanger the
swelling it up with windy va-
nities. Besides the sweetest
com-

companion and entertain-
ment of a well tempered mind
is to converse familiarly with
the naked and bewitching
beauties of those Mistresses,
those Verities, and Sciences,
which by faire courting of
them, they gaine and enjoy;
& every day bring new fresh
ones to their Seraglio; where
the ancientest never grow old
or stale. Is there any thing so
pleasing or so profitable as
this?

—*Nil dulcius est, bene quam munita tenere
Edita doctrina sapientum templa serena;
Despicere unde queas alios, passimq; videre
Errare atque viam palanteis querere vite.*

But now if we consider the
advantage we shall have in the
other

other life by our affection to Sciences, and conversation with them in this, it is wonderfull great. Indeed that affection is so necessary, as without it we shall enjoy little contentment in all the knowledge we shall then bee replenished with: for every ones pleasure in the possession of a good, is to be measured by his precedent *Desire* of that good; and by the quality of the tast and relish of him that feedeth upon it. Wee should therefore prepare and make our tast before-hand by assuefaction unto, and by often relishing, what we shall then be nourished with. That

English-

Englishman that can drinke nothing but *Beere*, or *Ale*, would be ill bestead, were he to goe into *Spaine* or *Italy* where nothing but *Wine* groweth : whereas a well experienced *Gainfre* that can criticise upon the severall tafts of liquors, would thinke his *Palate* in *Paradise* among those delicious *Nectars*, (to use *Aretines* phrase upon his eating of a *Lamprey*.) Who was ever delighted with *Tobacco* the first time he tooke it? & who could willingly be without it, after hee was a while habituated to the use of it? How many examples are there dayly of young men, that marrying upon their fathers

com.

command, not through precedent affections of their own, have little comfort in worthy and handsome wives, that others would passionately effect? *Archimedes* lost his life for being so ravished with the delight of a Mathematicall demonstration, that he could not of a suddaine recall his extasied *Spirits* to attend the rude Souldiers Summons: But instead of him, whose minde had beene alwayes fed with such subtile *Dyet*, how many playne Country Gentlemen doth your Lordship and I know, that rate the knowledge of their husbandry at a much higher pitch; and are

extreamely delighted by conversing with that; whereas the other would be most tedious and importune to them? We may then safely conclude, that if we will joy in the *Knowledge* wee shall have after *Death*, we must in our life time raise within our selves, earnest affections to it, and desires of it: which cannot be barren ones; but will presse upon us to gaine some knowledge by way of advance here; and the more we attaine unto the more we shall be in *Love* with what remaineth behind. To this reason then adding the other, how knowledge is the surest proppe, and guide

H

of

of our present life: and how
it perfecteth a man in that
which constituteth him a
man; his Reason; and how
it enableth him to tread bold-
ly, steadily, constantly, and
knowingly in all his wayes:
And I am confident, All men
that shall heare the case thus
debated, will joyne with mee
in making it a Suit to our
Physitian, that hee will keepe
his Bookes open, and continue
that Progress he hath so happi-
ly begun.

But I believe your Lordship
will scarcely joyne with him
in his wish that wee might
procreate and beget Children
without the helpe of women

or without any conjunction or commerce with that sweete, and bewitching Sex. Plato taxed his fellow Philosopher, (though other wise a learned and brave man) for not sacrificing to the *Graces*; those gentle female goddesses. What thinketh your Lordship of our *Physitians* bitter censure of that action which *Mahomet* maketh the essence of his *Paradise*? Indeed besides those his unkindnesses, or rather frowardnesses, at that tender-hearted Sex (which must needs take it ill at his hands) we thinketh he setteth marriage at too low a rate, which is assuredly the highest and de-

vincest linke of humane societie. And where he speaketh of *Cupid*, and of *Beauty*, it is in such a phrase, as putteth mee in mind of the Learned *Greeke Reader* in *Cambridge* his courting of his *Mistris* out of *Stephens* his *Thesaurus*.

My next observation upon his discourse draweth me to a *Logicall* consideration of the nature of an exact *Syllogisme*: which kind of reflection, though it use to open the doore in the course of Learning and study, yet it will neere shut it in my discourse; which my following the thred that my *Author* spinneth, assigneth to this place. If he
had

had well and thoroughly considered all that is required to that strict way of managing our *Reason*, he would not have censured *Aristotle* for condemning the fourth figure, out of no other motive, but because it was not consonant to his owne principles; that it would not fit with the foundations himself had laid; though it doe with reason, (saith he) and bee consonant to that; which indeed it doth not, at all times and in all Circumstances. In a perfect *Syllogisme* the predicate must bee identified with the subject, and each extreame with the middle terme, and so consequently, all

three with one another. But in Galens fourth figure the case may so fall out, as these rules will not be current there.

As for the good and excellency that he considereth in the worst things; and how farre from solitude, any man is in a wildernesse; These are (in his discourse) but *equivocal* considerations of Good, and of *Loneliness*: nor are they any wayes pertinent to the morality of that part where he treateth of them.

I have much adoe to believe what he speaketh confidently: that hee is more beholding to *Morpheus* for Learned and rational

onall, as well as pleasing
Dreames; then to *Mercury* for
 smart and facetious conceit-
 ons; whom *Saturne* (it seemeth
 by his relation) hath looked
 askint upon in his geni-
 ture.

In his concluding Prayer,
 wherein he summeth up all
 he wisheth; me thinketh his
 arrow is not winged with
 that fire which I should have
 expected from him upon this
 occasion: for it is not the
 peace of Conscience, nor the
 bridling up of ones affections,
 that expresth the highest de-
 lightfulness and happiest state
 of a perfect Christian. It is love
 onely that can give us Heaven

upon earth, as well as in *Heaven*; and bringeth us thither too: so that the *Thuscan Virgill* had reason to say,

—*In alte dolcezze*
Non si puo gioir, se non amando.

And this love must be employed upon the noblest and highest object; not terminated in our friends. But of this transcendent and divine part of *Charity* that looketh directly and immediately upon God himselfe; and that is the intrinsecall forme, the utmost perfection, the scope and finall period of true *Religion*, (this Gentlemans intended *Theame*; as I conceive) I have

no

no occasion to speak any thing, since my *Author* doth but transiently mention it, and that too, in such a phrase as ordinary *Catechismes* speake of it to vulgar capacities.

Thus (my *Lord*) having run through the booke (God knowes how sleightly, upon so great a suddaine) which your *Lordship* commanded mee to give you an account of, there remaineth yet a weightier taske upon me to performe, which is to excuse my selfe of presumption for daring to consider any moles in that face which you had marked for a beauty. But who shall well consider my manner

ner of proceeding in these remarks, will free me from that censure. I offer not at Judging the prudence and wisdom of this discourse: Those are fit enquiries for your Lordships Court of highest appeale; in my inferior one, I meddle onely with little knotty peeces of particular Sciences; (*Matina apis instar, operosa parvus carmina fingo*) In which it were peradventure a fault for your Lordship to be too well versed; your employments are of a higher and nobler Straine; and that concerne the welfare of millions of men:

*Tu regere imperio populos (Sack-
ville) memento
(Hæ tibi erunt artes) pacisque
imponere morem.*

Such little Studies as these, belong onely to those persons that are low in the ranke they hold in the Commonwealth, low in their conceptions, and low in a languishing and rusting leisure, such a one as *Virgill* calleth *Ignobile otium*, and such a one as I am now dulled withall. If *Alexander* or *Cæsar* should have commended a tract of Land, as fit to fight a Battaille in for the Empire of the World, or to build a City upon, to be the *Magazine* and staple

staple of all the adjacent countries; No body could just'y condemne that husbandman, who according to his owne narrow art and rules, should censure the plaines of *Arbela*, or *Pharsalia* for being in some places sterile; or the meadowes about *Alexandria*, for being sometimes subject to bee overflowen; or could taxe ought he should say in that kinde for a contadiction unto the others commendations of those places; which are built upon higher, and larger principles. So (my Lord) I am confident I shall not be reproached of unmannerlineffe for putting in a demur.

murrer unto a few little particularities in that Noble discourse which your Lordship gave a generall applause unto; And by doing so, I have given your Lordship the best account I can of my selfe, as well as of your Commands. You hereby see what my entertainements are, and how I play away my time,

—*Dorset dum magnus ad altum*

*Fulminat Oxonium bello, victorque volentes
Per populos dat jura; viamq; affectat Olympo.*

May your Counsels there bee happy, and successfull ones, to bring about that Peace which if wee bee not quickly blessed withall, a generall ruine threatneth the whole Kingdome. From Winchester house

house the 22. (I thinke I may
say the 23. for I am sure it is
morning, and I thinke it is
day) of December. 1642.

*Your Lordships most humble
and obedient servant,*
KENELME DIGBY.

The Postscript.

My Lord,

Looking over these loose papers to
print them, I perceive I have for-
gotten what I promised in the eight sheet
to touch in a word concerning Grace:
I doe not conceive it to be a quality, in-
fused by God Almighty into a Soule.

Such kind of discoursing, satisfieth
mee no more in Divinity, then in Phi-
losophy. I take it to be the whole com-
plex of such reall motives (as a full
account may be given of them) that in-
cline a man to vertue, and piety; and

are set on foote by Gods particular Grace and fauour, to bring that worke to passe. As for example: To a man plunged in Sensuality, some great misfortune happeneth, that mouldeth his heart to a tenderesse, and inclineth him to much thoughtfulness: In this temper, hee meeteth with a Booke, or a Preacher, that representeth lively to him the danger of his owne condition, and giveth him hopes of greater contentment in other objects, after hee shall have taken leave of his former beloved Sinnes. This begetteth further conversation with prudent and pious men, and experienced Physitians in curing the Soules Maladies; whereby hee is at last perfectly converted and settled in a course of Solid Vertue, and Piety.

Now these accidents of his misfortune, the gentlenesse and softnesse of his nature, his falling upon a good Booke, his encountering with a patheticke Preacher, the impremeditated Chance
that

that brought him to heare his Sermon,
his meeting with other worthy men,
and the whole concatenation of all the
intervening accidents to worke this
good effect in him; and that were ran-
ged and disposed from all Eternity, by
Gods particular goodnesse and provi-
dence for his Salvation; and without
which hee had inevitably beene dam-
ned; this chaine of causes, ordered by
God to produce this effect, I under-
stand to bee Grace.

FINIS.

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